A MEMORIAL FOR POSTERITIE.

DEDICATED,

To the honour of the once never enough honoured, Now, never enough lamented, Patriot of his Country,

Sr JOHN HOBART Knight and Baronet, second Son to Sir *Henry Hobart* Knight and Baronet, Lord Chiefe Justice of the *Common-Pleas*, and late of *Bickling* in the Countie of *Norfolke*; One of the Members of the Honourable House of Commons.

BEING,

An Exhortation made at his Buriall the twentie eighth day of *Aprill*, 1647.

BY *Iohn Collings*, Master of Arts, and Preacher of GODS Word in *Saviours* Parish in *Norwich*.

Illa quidem anima in Societatem recepta fidelium, & castarum laudes nec curat, nec quærit humanas, sed quia propter eos fiunt ista qui vivunt. Prius est, ut tu qui consolari ejus laude desideras, ita vivas, ut ubi ipsa est esse mereatis. *Aug. T. 2. Epist. 121.*

Sunt, quos nihil omnino adjuvant ista, Sive pro eis fiant quorum tam mala sunt merita, ut neq; talibus digna sunt adjuvare. Sive pro eis quorum tam bona, ut talibus non indigeant adjumentis. *Idem. T. 2. pag. 880.*

2 Sam. 3. 33. *And the King lamented over Abner, and said, Dyed Abner as a foole dyeth? v. 38. And the King said unto his Servants, Know ye not that there is a Prince and a great man fallen this day in Israell.*

Printed for *William Frankling* in *Norwich*, neer the *George*. 1647.

&

Sermons 74.

Vet A3 e. 172

A MEMORIAL FOR POSTERITIE.

DEDICATED,

To the honour of the once never enough honoured, Now, never enough lamented, Patriot of his Country,

Sr JOHN HOBART Knight and Baronet, second Son to Sir *Henry Hobart* Knight and Baronet, Lord Chiefe Justice of the *Common-Pleas*, and late of *Bickling* in the Countie of *Norfolke*; One of the Members of the Honourable House of Commons.

BEING,

An Exhortation made at his Buriall the twentie eighth day of *Aprill*, 1647.

BY *Iohn Collings*, Master of Arts, and Preacher of GODS Word in *Saviours* Parish in *Norwich*.

Illa quidem anima in Societatem recepta fidelium, & castarum laudes nec curat, nec quærit humanas, sed quia propter eos fiunt ista qui vivunt. Prius est, ut tu qui consolari ejus laude desideras, ita vivas, ut ubi ipsa est esse merearis. *Aug. T. 2. Epist. 121.*

Sunt, quos nihil omnino adjuvant ista, Sive pro eis fiant quorum tam mala sunt merita, ut neq; talibus digna sunt adjuvare. Sive pro eis quorum tam bona, ut talibus non indigeant adjumentis. *Idem. T. 2. pag. 880.*

2 Sam. 3. 33. *And the King lamented over Abner, and said, Dyed Abner as a foole dyeth? v. 38. And the King said unto his Servants, Know ye not that there is a Prince and a great man fallen this day in Israell.*

Printed for *William Frankling* in *Norwich*, neer the *George*. 1647.

BIBLIOTHECA · BODLEIANA

To the Right Honourable the Lady FRANCES HOBART, increaſe of all Happineſſe and Comfort.

Madam;

HOw great a loſſe theſe Lines will mind you of I am not ignorant, and yet the leſſe, becauſe God hath married your *honour* to another Husband, and you can looke at no comfort loſt which you have ſtill in him. He is all-ſufficiency it ſelfe, and hath taken upon him Names of Relations, to ſhew us that he hath in him for his Children the comfort and all the comfort of thoſe Relations, *Father*, *Husband*, *Friend*, *&c.* It is but a trifling Monument that I offer up to the deſerts of ſo great a Patriot, if I might not hope that my *mite* were as great as ſome others Talent, that did but *throw in out of their aboundance*; It is pitie he ſhould ſo ſteale into his Vrne (who lived in ſo publique a manner) that he ſhould not leave a Copy of himſelfe behind: God denyed him a ſurviving Image to beare his name, it is but a ſtatue of clay we can

erect to his honour, which may onely serve for us sometimes to weepe over when wee cast our eyes upon it, and yet to praise our God that once thought us worthy of so great a blessing. *Madam*, your *honour* knowes how short my warning for these few Lines was, so short, that had not your Ladiships commands engaged me in the service, (as well as the Honour I bore to this deceased Worthy,) I had refused, *Et onus & honorem*, both the burthen and honour together. I shall need say nothing to excuse the unpolished Lines to those that knew my houres warning, which are sufficient to prove it no ambition in this censuring age to offer these Lines to the censure of the world, which perhaps will wonder what's worth the reading in them. I easily conclude with them, there's nothing worthy the casting an eye upon: But were there only the name of this deceased Worthy, it were a Sermon sufficient to reprove the wicked, comfort his desolate Friends, to instruct us all how to live in our publick & private relations, and so to follow him *as he followed Christ*. While he lived like his Saviour, he lived not for himself, but others; not to himself, but unto God. Let not your *houour*, (*Madam*) grudge him his rest, after the toylsome labour of so many sweatie daies, *Præmisimus non amisimus*, he

he is ſent before, not loſt; grudge not his Soule its Elderſhip in Heaven. But ſo live, as remembring, *Madam*, that deſerts (though not for their owne ſake) ſhall take place of Senioritie there. Let us from theſe aſhes learne ſo to live, that to live (to us) *may be Chriſt, and to dye may be gaiue:* Which that your Ladiſhip may doe, is and ſhall bee, *Madam*, the prayer of

Your moſt obliged Chaplain

JOHN GOLLINGS.

TO

Sir *Iohn Hobart*, Baronet, Nephew and Heire to Sir *John Hobart* Knight and Baronet, Increaſe of Honour and Happineſſe.

Sir,

BEſides the ingagement which your deſerts lay upon all that know you, the name you beare will plead for this Dedication. The piece Sir is but light gold, but conſidering the effigies *it beares it may paſſe with your allowance of Charity. It would have askt Sir a better pencill then mine to have drawne out every Lineament of his Vertuous Soule to the life, where I knew not how to draw; I have but drawne a Curtaine, and caſt a ſhadow for the Reader to conceive the reſt. Pardon Sir my doing nothing when you* conſider *how great a thing I had to do:* In magnis voluiſſe ſat eſt, *I have preſumed to offer it to you, and when the covetous Reader ſhall deſire to know more perfectly then I could tell him the Noble minde of this departed Worthy, I ſhall onely referre him, when he hath read this Pamphlet, to read you, and that in you Sir hee may ſee every Letter mended, and every Vertue and Grace more perfect. Shall bee the Prayers, Sir, of*

Your moſt devoted Servant

In the Lord Jeſus,

Iohn Collings.

An

An exhortation at the buriall of Sir IOHN HOBART.

AS (when I read *Davids* funerall Oration for *Abner*, and of the good womens ſhewing *Dorcas* her Cloaths, that ſhe had made for the poore after her death) I could never lead my reaſon ſo farre on a ſtring by the ſide of others, as to thinke all ſuperſtitious that is ſpoken at ſuch a time as this; whether for the Inſtruction of the living, (and ſurely an advatagious time too) when a Coffin ſpeakes to the eye as well as a voice to the eare (or for expreſſing of the deſerts of the dead, for imitation) ſo neither could I be ſo *hæreticall* as not in this premiſed concluſion to determine with Saint *Auguſtine:*

Curatio funeris, Conditio Sepultura, pompa exequiarum magis
Vivorum Solatium ſunt quam Subſidia mortuorum.
Aug. T.4.*col.*881.*ad Paul. de cura pro mortuis, &c.*

The care of a Funerall, the condition of Buriall is rather a comfort for the living, then any refreſhing for the dead.

All I ſhall ſpeake I ſhall reduce to theſe two heads:

Firſt, Something I ſhall inferre from the Coffin for your Inſtruction.

Secondly, I ſhall preſume to breake open the Tomb, and ſhew you the beauty of the incloſed duſt for your Imitation.

For the firſt I ſhall referre you to the 14 *Job.* 1.*verſ.*

Man that is borne of a woman hath but a ſhort time to live, he comes up and is *cut downe like* a flower, he paſſeth away like a ſhadow and continueth not.

Theſe few words are our Annals, a ſhort account of threeſcore yeares and ten; the life and death of man, his whole ſtory from his Cradle to his Tomb.

In

In them consider,

1. His Birth, where we have { 1. *Nomen impositum.* } Man.
{ 2. *Matrem expressam.* } Woman
{ 3. *Modum productionis.* } Borne.

2. His life described { *A Brevitate,* } A short time to live.
{ *A Calamitate,* } Full of troubles.
{ *A Celeritate,* } passeth away like a shadow

3. His death, there consider { 1. *Mortis certitudinem,* the certainty of his death, he is cut downe, he passeth away.

2. *Moriendi Modum,* The manner of his dying, he is cut down like a flower, he passeth away like a shadow.

1. *Man hath but a short time to live:*
2. *His comming up is like the comming up of a flower.*
3. *His short life is full of troubles.*
4. *He is cut downe like a flower and passeth away like a shadow,*

1. *Man that is borne of a woman hath but a short time to live.* A glasse out-runs it; a bubble out-lasts it; a span measures it, and an houre consumes it.

1. It is short *in Gods sight,* to whom a thousand yeares are but as one day; the same looke with him sees man in his Cradle and Tomb, for he knowes not the language of yesterday or to day. Eternity was never measured by time, nor hath it any cognizance of such an imperfection.

2. It is short, *comparative.* Measure the *Punctum Temporis,* the point of time with the line of Eternity, how short is this inch to that ell? what's the light of the Meteor to the fixed Starre, or the duration of the Scythian Flie to the Eagle? how much more short is mans momentary day, though he lives to his evening, compared with that time when time shall be swallowed up in eternity, and understand no more the dialect of a revolution.

3. Nay lastly, we shall not need (to make this good) go such a-way about as to measure skirts and all; Let us take the naked survey of his life, and we shall finde that the Pigmees stature is no great (though you set him from the Giant) Eternity, and measure him by himselfe, Psal, 90.10. *The life of man is threescore yeares and ten*; this is the computation of the time. The Candle will

burne

burne if it be well made, and not blow out in the interim; It is ſhort if you meaſure it, by poſſibility, not many drops of oyle are in the Lamp, not many ſands in this glaſſe if it ſhould ſtand the running out, without either breaking or ſhaking, and yet how often is the Pitcher broken as it goes to the Well, and the candle blowne out before it comes to burne in the ſocket? and how often is man forced to ride poſt to the chambers of death, and prevents his evening which would ſhortly have clouded him?

1. The wicked mans dayes are ſhort, *Inſtitiæ Gratiâ*: that God may declare his juſtice; *blood-thirſty and deceipfull men ſhall not live out halfe their dayes*, Pſal. 55. 23.

2. The godly mans dayes are ſhort, *Miſericordiæ Gratia*, to declare the mercy of their God, who takes them *away from the evill to come*: This for that quantity, Man that is borne of a woman hath but a ſhort time to live. Iſa: 75. 1.

Let us now conſider the *Quality* of his life, and ſee if that will make amends: that the next words tell us, *full of troubles*.

There is a three-fold life of man: *the life of Nature, the life of Grace or Sinne*, and *the life of glory or miſery*; the two firſt open to the laſt: take which life you will it ſhall be full of trouble (excepting that of glory.)

1. The life of nature is full of trouble in all Conditions, in all Relations. 1. In all Conditions: What is his Infancy but *Vagiens miſeria*, a complaining, wrawling miſery: his youth is but *adultus dolor*, griefe thriven a little, and his old age is but a *burthenſome* Calamity; he come into this world weeping, he lives vexing, and goes out complaining.

Plena eſt hæc vita dolore præteritorum, labore præſentium, ac timore futurorum: He is alwayes grieving for that which is paſt, or toyling with things that are preſent, or fearing that which is to come. *Advenæ ſumus naſcendo, Incolæ Vivendo, quia compellimur migrare moriendo*; We are borne ſtrangers, we live Pilgrimes, and when we dye we turne exiles; our comming into this life is ſad, our preface written in teares, our progreſſe is not pleaſant, the Crowne of our head is a Crowne of Thorns, and our heart is lodged in a hard bed of diſtracting cares, and our going out is dreadfull, for it is but a ſummons to judgement. Gerard.

Conceptio noſtra eſt culpa, naſci miſeria, vivere pœna, mori angustia.

Our conception is ſin, our birth miſery, our life puniſhment, and our death perplexity.

2. Conſider man in his Relations.

In his ſingle life he is troubled that he is alone, in his married life he is vexed with cares, and perhaps troubled with company; If a Father, he is crying, *Oh Abſolon, my Sonne, my Sonne!* If a Child, he hath his time to ſay, *Ah my Father, my Father!* If a Mother, ſhe is mourning for her Children, and *refuſeth to bee comforted becauſe they are not*; either the Wife is troubled to pleaſe her Husband, or the Husband is troubled to pleaſe the Wife, or both are troubled with the Earth; If a Paſtor, his head is full of care for his People; If a Magiſtrate, his head is too heavy for his body: be he what he will his ſhort life is full of trouble.

2. Will you look upon his ſpirituall Life.

1. When he hath his injoyments of God he muſt be *working out his Salvation with feare and trembling.*

2. In deſertion he is troubled to ſeek *him whom his ſoule loveth.*

3. In all his life, *by much tribulation muſt he enter into the Kingdome of God.*

Tota noſtra vita eſt ſpiritualis militia: ſuperne in exitium excubant Dæmones, à dextra et ſiniſtrô oppugnat mundus, inferius, & exterius Caro excubat.

All our life is but a ſpirituall warfare, the Devils Regiment is in the Van, the world is in the right wing under the command of proſperity, and the left is under the command of adverſity, our own fleſh brings up the reare and layes Ambuſcadoes.

It is you ſee full of trouble, and needs muſt it be ſo to the wicked, for it is full of ſinne: and to the godly for the ſame reaſon too; and becauſe *all things ſhall worke together for the good of them that love God.* The troubles of the righteous mans life ſhall be alſo ſanctified.

1. *They diſtinguiſh Earth from Heaven.* The difference between the Crowne of Grace, and that of glory, is, that the one is made of Thornes, and the other of bayes; the one is but as the feather, *In gloriam Chriſtiani militantis*, for the glory of the Souldier; the other is the Lawrell, *In ſigne Chriſtiani triumphantis*, the glory of the Chriſtian in his chaire of Triumph.

2. They weary the Chriſtian of the world, *Ideo Deus terrenis fœlicitatibus amaritudinem miſcet, ut alia quæratur fœlicitas, cujus dulcedo*

dulce do non eſt fallax. God doth therefore mingle our gall with our honey, and rub the hive of the earth with wormwood, that he migh drive us to a better hive where we ſhall find no bitterneſſe.

3. Nay, they have yet another ſanctified uſe, *they ſtirre us up to walke cloſe with our God*; Proſperity debawcheth us, Adverſity draweth the wanton Chriſtian to his fathers boſome, ſtormes make the Chriſtian ſhip keep cloſe at Anchor, that elſe would be hoiſting Sailes and in danger of ſplitting.

Man that is borne of a woman hath a ſhort time to live and full of trouble. Thus we have conſidered man in the quantity and quality of his life; for the quantity it is *ſhort*, for the qualitie *it is full of trouble*.

Let us now conſider, *Modum* { *Productionis & Mortis*.

The manner of his birth, life and death.

1. Of his birth and life; he comes up like a flower. 1. A flower comes out of the earth, mans root is below; we are all *of the earth, earthly, duſt thou art, and to duſt thou ſhalt returne*. We muſt ſay, the *grave is our houſe, corruption is our father, and the worme is our mother and ſiſter*. *Homo ab Humo* is a knowne derivation; we were conceived in the chambers of duſt, and death ſends us but with a paſſe to our owne habitation: we came up like a flower. Job. 71.14,15.

2. A flower hath no beauty in his birth, and what hath he who in *the day when hee was borne, had not his Navell cut nor was hee waſhed in water to ſupple him, who was not ſalted nor ſwadled at all, whoſe father was an Amorite, and whoſe Mother was an Hittite, who was caſt out in the open field to the loathing of his perſon*, Ezeck. 16.3,4,5.

3. A flower receiveth all its growth from an other, the droppings from above nouriſh it; and in that God that makes the raine fall, and the ſunne ſhine upon the flower, *we live, and move, and have our being*, Acts 17.27.

4. The flower comes not to maturity in an inſtant, but grows up by little and little. Man likewiſe lives,

1. The life of the plant in the womb without ſenſe.

2. Then a ſenſible life without the actings of reaſon.

3. And laſtly the life of a reaſonable creature, even as the *flower buds, opens*, and then diſplaies its full beauty by degrees: Thus hee comes up like a flower.

He is alſo *cut downe like a flower, and paſſeth away like a ſhadow.*

1. *Like a flower quickly*; the beautie of the flower out-laſts not many dayes: Man alſo ſuddenly returnes to his duſt, he continueth not. But of that before.

2. *Like a flower uncertainely.*

1. A flower, if it be naught, it is cut downe quickly, pluck't up by the roots, and throwne out of the garden: *Blood-thirſtie and deceitfull men ſhall not live out halfe their dayes*, Pſal. 55.23.

2. *A flower if it be good*, it may be,

1. *Cropt off for a Poſie, or to aderne ſome Roome*; young Saints, flowers of grace, God often cuts them off early to make a Poſie for himſelfe. *Enoch walked with God, and was not, for God tooke him.* The chambers of glory are dreſt up with buds of grace.

2. *It may ſtand, though good* Men will ſometimes let their beſt flowers ſtand in their garden, as well *Ornamenti* as *exempli gratiâ.*

1. *For ornament*, that *ſeven thouſands might be in Iſraell that would not bow the knee to Baal.* God will ſometimes ſpare flowers that are fitter for the garden of glory, to grace the garden of his Church.

2. Some Men will let their beſt flowers ſtand, ſometimes to ſeed alſo. God alſo often continues his Saints life, *That others may ſee their good workes, and glorifie their God in the day of their viſitation.*

3. Yea, Laſtly, ſometimes bad flowers may ſtand, *Judgement may not be executed ſpeedily againſt the evill doers*, as well that Gods patience might be declared, as at laſt his juſtice ſhew it ſelfe, and the ſinner be left without excuſe. So incertaine is the time of our cutting downe, and unknowne to us, as the time of the cutting downe of the flower is unknowne to it for its Maſters ends, which he conceales in his owne breſt.

3. *The flower is cut down but to grow again.* The holy Ghoſt doth not ſay, man is pluckt up, but he is cut downe like a flower. As there is hope of a tree when it is cut downe, that it will ſprout againe; ſo Man, though he be cut off, yet he ſhall ſprout againe in the morning of the Reſurrection; though he dyes, he ſhall live; he is but cut downe like a flower.

I come to the laſt thing in the *manner of his death*, he paſſeth away like a ſhadow: Mans life is like the paſſing of a ſhadaw.

1. *The*

1. *The ſhadow quickly paſſeth away:* Man alſo returnes to his duſt, and is no more: but of this before.

2. *The ſhadow while it continues is full of variations:* One while here, and by and by there, *and no where* conſtant. Mans life is full of changes, compared to a race, where the Horſes feet are neither long, nor alwayes in the ſame place; But of this alſo before, when I ſhewed how he was full of troubles.

3. *The ſhadow followes the Sunnes motion and* commands. God alſo ſayes to this Man, live, and he lives; to another, dye, and he dyes. This Mans breath he ſtops, and into the other he breaths the breath of life. The iſſues of life and death are in his hands. The Centurion acknowledges, that *diſeaſes (which are the* Mothers of Mans death) and the companions of his life, were as much at Chriſts commands, as his Servants were at his.

4. *A ſhadow paſſeth away uncertainly*; no *man knowes* when the Sunne removes his Tent from this bit of earth. The ſhadow is but the Sunnes Servant, and alwayes waits behind, and carries the Bridegroomes traine. *Man paſſeth away like a ſhadow*, no man knowes when God will be pleas'd to call; when he that hath the Pen in his hand to ſcore up the dayes and actions of our life will be pleas'd to ſet a *Comma* or a *Colon* of Afflictions, or a *full ſtop*, a *Period* of death. When he will be pleas'd to thinke the ſumme of our life is enough, and under-write *Summa Totalis* to the account of our dayes: But of this alſo before.

5. *A ſhadow paſſing away, leaves, nothing behind it:* Here it ſpreads a great deale of earth, makes ſome ſhow, but it carries nothing away with it. Man alſo paſſeth away like a ſhadow, as he goes when he is call'd, ſo he goes naked too: *Naked came I out of my mothers wombe, and naked ſhall I returne thither againe*, (ſaith holy *Job:*) when God ſummons the Soule away, then *whoſe ſhall theſe things be?*

6. Laſtly, *A ſhadow paſſeth away inevitably*, the whole world ſhall not ſtop the remove of a ſhadow, nor counter-mand the commands of the Sunne; it will remove, and at the appointed time too. *It is appointed for all men once to dye.* It was a Statute made *Admia Primo*, and as he cannot continue upon the earth alwaies, ſo not a jot beyond the determined time; *My dayes are in thy hands* (ſaith *Job*) *And I cannot paſſe them.*

And thus I have given you the Character of Mans life, the birth earthly, the life full of troubles.

The death of him certaine and inevitable, yet incertaine and hidden. Swift and ſudden: Man that is borne of a woman hath but a ſhort time to live, he commeth up and is cut downe like a flower, he paſſeth away like a ſhadow, &c.

Now let me give you ſome directions how to conveigh this blood into your veines of your life, and ſhew you what you may learne from this Map. *You have ſeene* a *Probatum eſt* before your eyes in a ſad ſpectacle, Is life ſhort, and death inevitable? Hath *Man that is borne of a woman but a ſhort time to live?*

1. *O then dreame not of many dayes to deferre thy repentance; Hodie dum hodie dicitur!* O to day, while it is called to day, harden not your hearts. Underſtand what time is your owne, even that which [*dicendo præterit, cogitando præterlabitur*] paſſeth away while you ſpeake of it, and is even gone before you thinke of it. Who art thou that ſayeſt, to morrow I will *repent?* Is to morrow thy owne? *This night thy Soule (ô thou foole) may be taken from thee.* Man *hath but a ſhort time to live.* Saint *Auguſtine* writing to a wicked man, inſtead of comforting him for his dead wife, corrects him for his dead Soule: How dareſt thou (ſaith he) deferre repentance from day to day, when thy laſt day is not known to thee? *Quomodo de die in Diem differs pœnitentiam quum extremum diem tuum neſcias?* It is but an houre that thou haſt to live: I have read of a Story, of a priviledge Malefactors had in *Perſia*, for one houre before they dyed, they might aske what they would: One being condemned (if I miſtake not, it was *Memucan*) was askt what he would have in his houre, *Muſick, Riches, &c.* He replyed; *Nec hoc, nec illud, Sed tantum ut Regem aſpiciam:* Nothing but onely (ſaith he) that I may ſee the Kings face for this houre, (which being granted) he ſo improved his houre that he got the Kings pardon for his life: whence (ſaith the Hiſtorian) (*Lege cautum eſt*) it was provided by a Law, that no condemned Malefactor ſhould ſee the Kings face, but when they were condemned their faces were preſently covered (as in *Hamans* caſe.)

To apply it, Wee are all condemned Malefactors from the wombe; our life is but the priviledged houre before Execution: and in that wee may aske what we pleaſe. What ſhall wee deſire? Oh let us ſay, *Nec hoc, Nec illud, Sed tantum ut Chriſtum aſpiciamus*; onely let us ſee Chriſt, and the favour of God, and the light of his countenance. I have heard of a dying Man that complained

of

of three things; *A great treasure that he had misspent, A precious Jewell that he had lost, And a false friend that had deceived him*: The Treasure he had misspent was time, The Jewell that hee had lost was his Soule, The false-friend that had deceived him was his owne base heart; let us take heed it be not one day our complaint.

And that it may not, let us often remember, Man hath but a short time to live.

2. *Let us not regard this passing shadow*, this running glasse, this vanishing bubble and perishing smoake; Let us not with *Jonas* make almost a God of a Goure, which an East winde takes away in a night: who counts himselfe rich in the multitude of fowles that flie over his grounds? or what Inne-keeper thinkes himselfe more wealthie for the multitude of horses his stable intertaines for a night? Let us looke to live where we shall have *Pacem sine Bello, Vitam sine Morte, Requiem sine Miseriâ, Eternitatem sine Tempore*, (that is) Peace without Warre, Life without Death, Rest without Misery, and Eternity without Time.

3. *Have we but a short time to live, O then prepare for the time when your glasse shall be runne, and the hour of your life expired.*

Prepare these wayes, { 1. *By patient expectation.* 2. *By frequent Meditation.* 3. *By serious provision.*

1. *Patiently expect. All the dayes of my appointed time will I waite* (saith Job) *till my change come.*

2. *By frequent meditation.* To this end I have read of Nations that were wont to make death's-head a dish at their Festival dayes: be thou sure, *Sive de ea meditaris sive non, semper adstat semper adharet*; whether thou thinkest of it or not it will not be farre from thee. *Tu dormis, sed tempus tuum non dormit, &c.* You may sleep, your time sleep not, it runnes, it flies, &c. What the Proverb sayes of evill I may say of death, *Mors inopinata gravior*, death not meditated of will prove an heavier stroke. Awake thy selfe every morning with *Philippe Memento, &c. Christiane memento mortalis es*; Christian remember thy time is short, thou art a mortall man. *Mortem venientem* (saith he) *nemo hilaris excipit nisi qui ad illam venientem se plenè composuit*; Compose thy thoughts by frequent meditations of it, that when it come thou mayest receive it joyfully.

3. Lastly,

3. Laſtly, prepare for it *by ſerious proviſion*, get thy Lampe trimm'd and oyle into it, ſinceritie of grace in thy heart, and ſhine forth like a lampe in thy life; you muſt ere long give account of your ſtewardſhip, quickly get your pens, and *for your five hundreds write doune fifty*; breake off your ſinnes by repentance, and for your fifties get Chriſt to give you an acquittance, and underwrite *Paid.*

2. Is your life full of troubles?

O then what I urged before, I preſſe againe from a ſecond Argument, *eſteem it not, deſire not a long life*, who deſires the prolonging of ſorrowes, or to live in chaines any longer then he can procure his pardon: But enough of that before.

3. From the whole ſumme of the Text is *comfort to us in the death of our friends.* 1. If we conſider mans life it is but ſhort, how long could we dream an arrow could be flying to the butt, a Poſt could be riding his journie, a glaſſe could be running out, a ſhadow could be paſſing, or a flower not withering. *Cupimus non mori, Cupiamus & non naſci*, ſaith S. Ambroſe. Doe wee deſire our friends ſhould not die, let us with as much reaſon deſire that they ſhould never be born; for *hee that is born of a woman muſt have but a ſhort time to live.* 2. *Conſider life is full of troubles, Plena eſt oneris vita bonum eſt allevamentum*, what friend would grieve to ſee an inſupportable burthen throwne upon his friends backe, to ſee a ſhip (where his friend is) brought from the ſtormy ſea to the haven, the ſhackles knockt off his friends legs, and he in liberty. *Vita navigatio eſt, mors portus eſt tutis ſimus, non dolendum quod noſtri mortui ſunt quin potius gratulandum quod ex turbulento mari in portum pervenerint*; our life is a ſailing, death the ſafeſt haven: we muſt not grieve that our friends are dead, but rather *rejoyce* they are got out of this ſea into their homes, (ſaith holy Gerard)

3. Eſpecially in the third place, if our friend *bee cut downe like a flower*, a flower which we may with confident charity judge is only taken for Gods boſome, and but tranſlated to the knot of Gods Garden, but out of the field of Grace into the Paradiſe of Glory.

3. Doth man paſſe away like a ſhadow, that carries nothing with it of all the *Earth it covers? let us then looke ſo after things temporall that we may not loſe things eternall.*

2. Let us make friends of our Mammon of righteouſneſſe, not be covetous to gather, nor ſo carkingly carefull to keep what wee have

have *per fas nefasque*; but while we live be carefull to doe good, and to distribute: if (saith the father) thou wouldst be a good Merchant, a lawfull Usurer, give away that which thou canst not keep, that thou mayest get that which thou canst not lose; give a little that thou mayest receive an hundred fold, give things temporall that thou mayest gaine things eternall.

Si vis esse Mercator optimus fenerator egregius da quod non potes retinere, ut accipias quod non potes amittere, da mi dicam ut recipias Centuplum, &c. Aug.

I have but one word more.

The Holy Ghost hath likened man to a flower, *in his coming* up and cutting down; To a shadow in the passing away. Let me *but intreat you to live like flowers, and be as usefull as shadowes:* I have onely this to urge. I meane not like flowers of the field, but like flowers of the garden, pleasant flowers in your places.

1. *The flower comes up in the Spring, buds, opens, &c. You that are Gods flowers, whom he hath set in his Garden, while the spring of the Gospell holds begin your good worke, and content not your selves to be just Christians growne out of the Earth, but go on from strength to strength till you all appeare before God in Sion, grow in Grace, and in the knowledge of our Lord Jesus Christ,* 2 Pet. 3. 18.

2. The flower indeed hath its root in the earth, but when once it hath put his head out of the earths womb it mounts upwards; *you that are borne of the Earth, earthly, whom God hath made in any measure to understand the things above, bow not your selves to the Earth againe, be yee heavenly minded, alwayes minding, alwayes going towards your Countrey.*

3. The flower delights not amongst weeds, they cast a cloud upon the beauty of it; *let your delight be with the Saints upon Earth, even with those that excell in virtue*; hate them that hate the Lord, and delight not in the society of the ungodly, which will hinder your growth, or at least spoile your beauty.

4. The flower adornes the place in which it stands. *Let your light also so shine before men, that they may see your good workes, and glorifie your Father which is in heaven,* Mat. 5. 16, 29, 18.

5. The flower communicates its sweenesse to others. *You that have tasted of Gods sweetnesse, cast you perfumes upon others also, that they may know your garments, smell of Myrrh, Aloes and Cassia,* Col. 3. 16. 1 Thes. 5. 11.

6. The flower delights the Mistris eye *in all things. So carry your selves that you may doe that which is pleasing in the sight of God, and his soule may delight in you, doing alwayes that which is well-pleasing in his sight.*

7. The flower when it dies drops ſeeds for more. *Leave not you this world before you have lived in it, nor count that you have lived, till you have left ſome teſtimony for a record of your goodneſſe, that others may ſee your good workes, and glorifie your Father which is in Heaven, in the day of their Viſitation.* Live much

In your little time, { 1. *Live like a flower,&* / 2. *Be like a ſhadow.*

1. *Like a ſhadow for ſhelter.*

2. *Like a ſhadow for motion.*

1. *Be like a ſhadow for ſhelter.* *Obadiah* was a ſhadow when he hid the Prophets *by fifte in a Cave*; Thoſe were ſhadows whom Chriſt cals to, *Mat.25. Come ye bleſſed of my father,&c for I was an hungry, and ye fed me; I was thirſtie, and yee gave me drinke,&c.* Job was a ſhadow, Job. 29.12. *he delivered the poor when he cried, and the fatherleſſe and him that had none to helpe him; he was eyes to the blind, feet to the lame, a father to the poore, and the cauſes which he knew not he ſearched out*, verſ. 16. bee like the Tabernacle which God ſpeakes of, *Iſ.* 4 6. which ſhould be *a ſhadow in the day time from the heate, and for a place of refuge, and a covert from the ſtorme and raine:* God himſelfe is ſtiled ſuch a ſhadow, Iſa 25.4. *for thou haſt beene a ſtrength to the poore, a ſtrength to the needy in his diſtreſſe, a refuge from the ſtorme, a ſhadow from the heat, when the b'aſt of the terrible ones is a ſtorme againſt the wall*, go thou and be likewiſe.

Job.31.19.

2. *Be a ſhadow for motion.* 1. *The ſhadow followes the Sun alwayes.* Thou ſhalt hereafter follow the Lamb, where ever he goes follow him here, that thou mayeſt follow him for ever hereafter: Let the Sonne of Righteouſneſſe be thy guide, and his *word a light unto thy feet, and a Lanthorne to thy pathes.*

2. The ſhadow *alwayes moves onward*, the reaſon depends upon the former, becauſe the Sun is no retrograde; *take heed of going back in the wayes of godlineſſe.*

Let there not be in any of you an evill and unbelieving heart to depart from the living God; be not like the ſhadow in *Ahaz* his Diall *that went backward ten degrees*, nor yet like that which ſtood ſtill as long, but go on *from ſtrength to ſtrength*, from grace to grace, from faith to faith, from faith of adherence to faith of aſſurance, till you appear perfect before your God. Live like flowers, be like ſhadowes. Remember.

Man

Man that is borne of a woman hath but a ſhort time to live, he comes up and is cut downe like a flower, he paſſeth away like a ſhadow, and continueth not.

And now, oh that you had not a *Probatum eſt* upon what I have ſaid; I have done with my firſt worke, I have the ſaddeſt yet to performe. To open this ſad Tombe, and ſhew you the Ingredients were put into the Box of Oyntment, which made the Name of our deceaſed Patriot to be as a precious perfume, and a ſweet odour, and ſo ſhew you an experience of one that was *borne of a woman*, lived *but a ſhort* time, and *full of trouble*; *he came up, and was cut downe like a flower*; *he is paſſed away like a ſhadow.*

1. *He came up and lived like a flower.*

2. *He lived but a ſhort time, and that ſhort time was full of trouble.*

3. *As he was a flower and a ſhadow while he lived, ſo he was cut downe like a flower, and paſſed away like a ſhadow, &c.*

1. This deceaſed Knight came up like a flower, and not of an ordinary Stock neither; he was ſecond Son to Sir *Henry Hobart, Lord Chiefe Juſtice of the Common Pleas, and Attourney-General to King* James *of happy memory.* A flower from a precious root, thought worthy to grow in a Royall Garden, and to be worne in a Princes boſome: From this Root grew out this ſlip, which afterwards grew up to a flower; and now is *cut downe, and is paſſed away like a ſhadow.*

From this Plat of Ennobled Earth he ſprang, and lived like a flower in his generation.

It was not my happineſſe to be acquainted with the dayes of his proſperitie: The Character of him in his youthfull dayes, I muſt be beholden to the Suffrages of thoſe that knew him for me, and thus you ſhall have it in ſhort:

He was naturally cordiall to his Friends, juſt to his Enemies, a ſhadow to the oppreſſed and the poore, Noble to all.

The dayes of his youth, his ſerious time would not owne; I ſhall give you his ſhort account of that long bill: *Childhood and youth were altogether vanitie.*

There was no beauty in his birth, in compariſon of that which he diſplay'd when God had taken him out of the wilderneſſe of Nature into the Garden of grace, pruning him with affliction, and ſcourging him to Glory: *God allured him, brought him into wilderneſſe, and there ſpoke to his heart*, Hoſ. 2.

I have ſeene ſome Pictures at the twentieth or thirtieth yeares of ones age, which would neither diſcover the man, nor the man them, at twentie yeares after.

Should I give you ſuch a draught of this deceaſed Patriot, and he could ſpeake out of his Coffin to me, he would make me the ſame anſwer that *Socrates* made the *Phyſiognomer* or *Palmiſter*, who would pretend to read his heart in his face, and take the meaſure of his nature by the Lines of his hand, and gueſt him. *Bardum moroſum, &c. Socrates* replyed: *Fui equidem, &c.* Such I was indeed, but Philoſophy and Moralitie hath changed me, and diſcovered thy folly. Should I give you his draught at thoſe yeares, I ſay, were he alive, he would confeſſe, you could not draw the draught ſo ill as he would have done himſelfe: But grace had ſince altered him. I will onely therefore draw him out at his full and beſt age, as a flower wide blowne.

For twentie yeares and upwards, before this ſad day God was pleaſed to keepe him in the Schoole of Affliction, removing him from forme to forme, till having mounted the higheſt, he thought it was time to take ſo good a proficient from a rod and ferula to himſelfe.

He made it his worke to keep peace with God; and as he dayly conquered his ſpirit, ſo hee made it his dayly worke of his life to conquer his fleſh; And he would often confeſſe, he found it no eaſie matter to conquer Nature and cuſtome (two untoward enemies to fight Duells with.)

He was a man that never thought he was borne for himſelfe; yea, ſo farre of a publique ſpirit, that what Saint *Ambroſe* ſaid of his Brother, I may truely apply to him: *Ipſius ſi quis Sententiam ſciſcitaretur, mallet occidi pro aljis, quam ſibi vivere:* He had rather dye for others then live to himſelfe; for hee remembred, that therefore Chriſt dyed for all according to the fleſh, that wee might not live onely to our ſelves: And it pleaſed God, in the latter part of his dayes to cut him out worke fit for his hands. God had given him a great ſpirit, and he had call'd him to great imployment.

Ambroſ. in orat. funebri proſtratæ. p. 13.

When the treacherous perfidiouſneſſe or fearefull cowardiſe, of thoſe that had the greateſt intereſt in their Countrey, put the Parliament upon a neceſſitie of conſtituting Committees in ſeverall Counties: They were pleaſed to look upon him as one whom they judged

judged moſt fitting for ſuch an imployment: And though ſo great were the diſtempers of his body, that they might well have pleaded for his *Quietus eſt*; yet ſo publique a ſpirit had he given him, who layd him out for his ſervice, and cauſed him to be borne for ſuch dayes as theſe, that he was willing to ſhew, that not his Eſtate only, but his life was at his Countries ſervice. O the Diviſions of that time! Cowardiſe driving ſome away, and Covetouſneſſe ſtaying ſome at home. He neither was driven with this, nor ſtayed by that. Some men cryed up ſo much the honour of the King, that they forgot the feare of God which ſhould have gone before it. He knew how to *give Caſar the things which were his*: But even *Caſar* himſelfe muſt know, there is a greater then he. And Religion had taught this worthy, firſt to *feare God*, and then to *honour his King* in ſubordination to it. God had placed him even in the middle of ſwords. A place, where the life of any that durſt ſpeak for the Parliament was in danger every moment; that his commendation was, That *he was faithfull where Satan dwelt*, and *where Antipas the Martyr was ſlaine*. Dangers were too low things for his ſpirit to feare. When he durſt not ſit abroad in Committees, he would keepe them in his owne houſe for many weekes together: For which ſervice (next under God) theſe Countries owe their blood to theſe Aſhes for their preſervation. Nor did he ever ſit as a Mercenary; he was never hired to ſerve his Country, he well knew his Countrey was in a fitter condition to receive Almes then give wages, and yet thoſe that ſaw his ſweatings, will give teſtimony that he deſerved twelve pence for ſome others penny. Hee thought it unjuſt gaine to gaine by his Countries loſing; nor did he ſit there to ſtop the ſtreams of Juſtice: *Fiat juſtitia, pereat mundus*, was his Maxime: And if he had his Sword in his hand, hee *knew neither Father nor Brother*. Here let his Countrey ſpeake how he acted in his Commiſſions of Peace, Did he ever live upon thoſe Offices? Was he ever bribed by any Ale-houſe? Nor was his courſe as the cuſtome of ſome, onely to act upon complaints. He would ſearch out the abuſes of Juſtice, and reforme them; He remembred, that he had an eye to ſee, as well as an eare to heare: He made the Sword of Juſtice cut aſunder many a knot, which the Lawyer would have had ſeven yeares fees to have untyed; and when, not onely the knowne eſtabliſhed Lawes of the Kingdome were to be the Rule of Juſtice, but the neceſſities of the times had

put Ordinances of Parliament for the preſent into equall Scales with them; how ſtrict was he not to out-reach his Line? He underſtood that Committees ſate to ſuppreſſe, not to exerciſe Arbitrary Authoritie, and well perceived what predicament we ſhould be in if every of them ſhould uſurpe the power of an abſolute Monarch: And whereas others that were over-growne with the gourd of their honour, made the Poet ſpeake true, when hee ſaid;

Aſperius nihil eſt humili quum ſurgit in altum:

And thought that the Committee Chaire could be no leſſe then *Regalis Cathedra*, and made it their worke to draw conveighances of the Kingdome to themſelves by their imperious Tyranny. Hee ſhewed, that his ſpirit was more nobly bred, as well by curbing the inſolent Oppreſſions of theſe men, as diſpenſing Juſtice according to Law, and diſcharging his truſt in executing Ordinances of Parliament, not what his private fancy preſented to him, though ſo Noble was the Fountaine of Juſtice within him: That his ſuddeneſt breathings would have had more of the ſmell of Juſtice then the plotted contrivances of theſe men: Nor yet did his diſcreet Juſtice devoure his mercy. I might truely apply to him what *Ambroſe* ſaid of *Theodoſius: Vincere volebat non plectere, æquitatis judex non pœnæ arbiter:* His ſtudy was more to overcome then puniſh; And he alwayes loved the Office of an Arbitrator rather then a Judge. No man was more an enemy to a Malignant diſorderly Clergy then himſelfe; yet ſuch a print had mercy in his Nature, that he hath beene heard to ſpeake for them: not that they might live to the deſtruction of their peoples ſoules, but that they might not be caſt out of their Livings and the earth together. No man was more an enemy to the Parliaments enemies, and a friend to their proceedings, acting to the utmoſt hazards of his Eſtate and Life, more then himſelfe; yet he was alwayes wont to ſay, he had rather winne a Delinquent then conquer him. For private injuries, what the Father ſaid of that Noble Emperour, might bee truely applyed to him; *Beneficium ſe putabat accepiſſe, cum rogaretur ignoſcere, & tunc propior erat veniæ cum fuiſſet commotio major iracundiæ:* You ſhould have done him a kindneſſe to have askt him a pardon; and hee was never more ready to forgive, then when you would have thought he had cauſe to be furtheſt off:

Prærogativa ignoſcendi erat indignatiõ ſuiſſe, & reputabatur in eo quod in altis tenebatur ut erigeretur.

Maller

Mallet ſibi homines religione quam timore aſtringere: hee alwayes made it his ambition rather to twiſt men to him with the twiſts of love, then binde them with the cords of feare: And indeed his mercy was that which a factious Generation abuſed afterwards, to perſwade the world of a dreamed unfaithfulneſſe in this deſerving Patriot; which was onely this, that he was indeed unfaithfull to their deſignes, and powred his oyle of mercy into the wounds of their cruell ſwords, being more righteous then themſelves.

Ne unell miſericors homo quidam alius ſæveuit, ſibi conſuluit, & in alieno remedio vulnera ſua curat; ignoſcit enim ſe eſſe hominem, qui nouit ignoſcere & vias Chriſti ſequitur, qui carne ſuſceptâ venit in hunc mundum redemptor venire quam Judex. Amb. in orat. de ob. Theodoſ.

Hee was not hired to the Committee board, his bodily health pleaded for his bed-Chamber, rather then ſuch a place; yet he never miſſed till God had rewarded his labours of love with a promiſe that he ſhould be *taken from the evill to come*, and *goe downe to his grave in peace.*

When he was there, he ſpent not his time in telling ſtories, while the buſineſſe of his Country was carried by a *Iunto*, himſelfe *would heare* every caſe, have his hand at every paper, he forced thoſe that would have plaid under to ſhew their faces aboveboard, he onely examined the Juſtice of his cauſe; which being found, he feared not to controll any in the defending of it: If any buſineſſe were to be tranſacted with charge, hee would have done it alone, whiles others had been diſputing, who ſhould be the largeſt penny (though poſſibly ſome of them might better have afforded it out of ſtate-money then himſelfe, who underſtood not the ſolecisme of a Knights taking wages of the publick, to ſerve his Country by the day) after all theſe ſweaty labours, that goodneſſe might never be knowne to want envy, a certaine generation ſtudied to reward him for all his paines, with a complaint againſt him as a Malignant: the very ſame but the other day came crying like chickings to bee protected under his wings, and now in a warme day or two are growne (they judge big enough to match this cocke of the game.) It was an impudent ſlander, when to prove the contrary, it were not hard to prove he had voluntarily given more then theſe complainants were worth; and in this very action (in the judgement of wiſe men) had they diſcovered more Treaſon then his worſt thought could ever be guilty of; for had they prevailed with their ſlanders againſt him, they had but pul'd downe the pillar that kept the waight of the houſe from their necks. But the cloud vaniſhed, the authors of this deſigne bluſhed, and thought it was not time yet for their inſolent ambition to cut downe the ſtaires by which they

they had gone up, and might have yet need to goe up againe, yet their deſigne appeared ſuddenly by the death of Sir *Edward Mumford*, Knight of the ſhire for *Norfolk*. This worthy Patriot declaring himſelfe willing to ſacrifice his few dayes for his Country, and they well knew his credit was ſo great in his Countrey, that his finger could carry more then the ſtroake of their arme, nor were they willing a man of ſo buſie a ſpirit ſhould come to have a ſtroake againſt them: I ſhall paſſe by the ſtory of his election, who appeared for him; what odds there was in number the adverſe part may quickly diſcover, if they be not aſhamed to tell how many appeared with them after his election. The Spring growing up, his thoughts were making ready for *London*, the time hee ſtayed hee laboured to be acquainted with his Countries grievance, and when he was there his ſtudy was to eaſe them: hee began now to feele that his dayes were ſhort, and ſet his houſe in order; yet willing his ſoule ſhould be breathed out in a Vote, he removed to *London* with a great part of his Family, in *May* 1646. In this ſole action did he ſeem to be unreaſonable to himſelfe, whiles every one would rather have gueſt him travelling to his coffin then to ſo great a ſervice; but it was his conſtant wiſh, *Let me not live beyond that hour that I cannot doe God and my Country ſervice*; and if hee haſtned his owne death to ſave his Countries life, pardon him this folly.

When he was there you might have ſeen the exact coppy of a Parliament-Worthy: the flower was but tranſplanted to the head of the Garden, it ſhewed its beauty here to: In what method ſhall I ſpeake all his worth; read him in his active, noble, bold, faithfull ſpirit; and if you finde me *parem*, you ſhall ſcarce finde *ſuperiorem*; hee ſpent not his time like the Roman Emperour, in killing flies; hee knew his God had not ſent him to drinke, or game, or ſit for a Cipher in the ſervice; as God had ſaid to him, *up*, ſo he was reſolved to be *going*; he threw that ſeed into the Earth which we have ſeen ſince comming up; nor was he a man that in that publick ſervice regarded his private intereſt; his Countrey never heard of him for Knights meat; it *was meat and drinke enough to him to doe the will of him that had ſent him*; hee never fled to that Aſſembly as to a City of refuge from the purſuers of debts: His debts were not ſmall, (though never contracted by his owne profuſeneſſe) yet paying too much for others prodigality, to make good that of the wiſe man; *Hee that is ſurety for a ſtranger ſhall ſmart*, Prov. 11. 15.

and

and that Prov.6.1. *If thou boest surety for thy friend thou art snared with the words of thy mouth*; yet never was he knowne to plead priviledge of Parliament for them, he knew it was Natures Law, *Jus suum cuique tribuere*, and was not acquainted how a Priviledge in a just man could breake the law of Nature, when others made their creditors compound, and for *five hundred writ downe fiftie*; hee was content to pay unconscionable interests, not onely for his owne debts, but for the debts of others too; so well he remembred that of the Apostle, *owe nothing to no man but this, that yee love one another*; hee knew not with what conscience he could vote in a just law for others, and not keep the law of God and man himselfe: it was his desire that the Parliament (being now to endure *ad placetum*) they might all sit to doe the Subject right, and none in that doe them the greatest wrong, letting people starve while others keep their owne bread from them; hee alwayes thought to do this, and pretend Religion was to *abhorre Idols, and yet commit Sacriledge*: And that he might teach others to be just, he desired first to appeare so himselfe; he was never knowne to give his Vote for company sake; his Conscience never waited upon anothers lips, nor his judgement upon anothers Reason. Αὐτοὶ ἐφ' was no rule with him. God had set up a light of reason in his as well as in their souls. And it was all one with him if he shined alone or with company; he never hunted after any place of profit, nor was he willing to insnare his soul in them for matters of the Church. As he hated Prelacy so his soule loathed Anarchy, hee knew a *medium* betwixt such extreams; no mans soule loathed the *drunken-Courts* of the Bishop, *nor more* drunken Conventicles of Schismaticks more then his did; he was no *Gallio that cared for none of these*, he would often say, what I fear a few dayes will prove; *If wee had builded Gods house sooner, our own should have been more stedfast to us*; hee easily saw ὕστερον πρότερον in the establishing of a State while Zion lay in the dust, for the Nationall Covenant, as nothing was taken with more joy by him, so nothing was more sadnesse of heart to his spirit, *his eyes ran downe with teares, because man kept not Gods Law*; hee had taken it so often that at last he resolved to see those that pressed it upon others keep it themselves, ere hee would engage in it a-

gaine, it rent his ſoule to ſee no Government eſtabliſhed in the Church, all Faction and Hereſie with the countenance of divers in authoritie raigning in it: The Priviledges of Parliament broken by every Sectary, Incendiaries firing the Kingdome at every end, our Brethren of *Scotland* deſpiſed, ſcorned, expoſed to the tongues of every Schiſmatick, and all theſe after an oath to the moſt high God, to the contrary: he would often Prophecy of ſtormes of blood for theſe great ſinnes of the Kingdome, and becauſe his ſoule loathed them, *he was taken away from the evill to come.* In the latter end of the laſt Summer the growing diſtempers of his body ſummoned him to his countrey-houſe, and procured him a diſpenſation for his duty in that honourable Aſſembly, ſince which time, being now about thirty weeks, I ſhall give you a more exact coppy of this Patriot, being conſtantly attending upon him.

His ſickneſſe confined him to his Chamber, where hee ſuffered variouſly from the hands of the Almighty, and yet *in all charged not God fooliſhly*; his deſire was to ſet his houſe in order before he dyed, not ſo much leaving a will, as a Reformation behind him: frequent prayers was his delight, and when his diſtempers confined him to his bed, he would have the morning prayer (which was wont to be in his family at ſeven of the clock,) by his own bed-ſide. And if accidentally he had not waked at the houre, he would have been diſpleaſed if they had not diſturbed his ſleep, for that ſervice. Company never kept him from Communion with God; If the houre of prayer were come before dinner, they were no welcome gueſts that would not as well pray as dine with him: And hee would often tell them, *hee would not loſe his Prayer for their company*, I muſt leave you to conceive what fervency of Spirit he expreſt in devotion; the Publicane was his draught, you often might ſee him kneeling, his hand upon his breſt, and his weeping eye betraying the language of his heart, *God be mercifull to me a ſinner*; he was naturally cholericke, yet ſuch a command had he got of his paſſion, that where you would have expected fire you might have waſhed your hands in water, nor did hee ever expreſſe any impatience, but in that he was not able to do his Countrey ſervice, and even for this checke himſelfe, and ſubmit to Gods diſpenſa-

tions.

tions. No motion could be made for the reformation of his family, but it was more joyfully accepted, then readily made, while the distempers of his body too much indisposed him, he would constantly heare expositions of Scripture (which others would have called tedious) nor was hee willing to let a Sermon passe (whither on the weeke or Lords day) without hearring it repeated, δὶς καὶ τρὶς τὸ καλόν: was his rule. It was his frequent speech, that it *was the joy of his heart to see his familie in a way of Reformation before his death*; his care was to incourage any that were more forward in learning the principles of Religion, he would be often admonishing the faulty, reproving the disorders of any, minding them of Gods judgement-seate, before which they must all appeare. The godly Ministers of the City in which he was placed lived under his wing, and may justly say this day as *Joash* to *Elisha* upon his death-bed, 2 Kings 13.14. *O my Father, my Father, the Chariot of* Norfolke, *and the horsemen thereof*: after halfe a yeare spent in the Countrey in much affliction, it pleased God to revive him, and give us some hopes to see him in that great Assembly againe. But whether hee were more fit for an other Court, or we unworthy to enjoy him, because too little thankfull for him, it sooner pleased God to send his last warrant for him.

And so strange was his last sicknesse, that scarce any could speake to him, nor was he in any disposition to speake to any: Many were the ejaculations of his heart, as might be discerned by his elevated hands and eyes: Much affection discovered when any prayed with him: And when after-prayer, I once spake to him, hee made me no pertinent answer, onely said; [*I trust the Lord Jesus will wrap me up in his mercies*] to mind me that I was unworthy, for whom he should breake his communion with his God: Many other speeches he had, breathing out the grace of his heart, which I not hearing shall forbeare to mention: It seemed to us that he was very apprehensive that his houre of change was at hand. For hee (to whom his Lady and Daughter were more deare then his owne life in the former part of his life) After this sicknesse had seized upon him, was not willing to have either of them neere him, willing to goe to his God with as little regret as he could, and not

to ſee any thing in the way to perſwade him to looke backe, or induce him to be willing to make any longer ſtay upon the earth: Yea, ſo had God fitted him for the day of his change, that the night before his death ſickneſſe ſeized upon him, hearing that his Daughter (being his onely Child) was ſick, he fell into a great paſſion, and recovered himſelfe immediately with this expreſſion: [*Why ſhould I be unwilling to give her to that God who hath given her to me, and himſelfe for me:*] In his whole ſickneſſe, he was neither heard to ſpeake an idle nor yet a cholerick word: It fell to my portion to be with him the laſt night of his life: O who could not have deſired death to have ſeene the effects of our Saviours conqueſt of it in this Patriots departure? He that was of ſo great a Spirit, of ſo cholericke a Nature, of ſo awakened a Conſcience, and that had ſome ſtrength yet left, ſurrendred his Soule to God without the leaſt pang diſcernable. He yeelded up his ſpirit, and properly might indeed be ſaid, to give up the ghoſt in the fiftie fourth yeare of his age: The oyle was not yet waſted, the flower was pluckt in an unripe age; but with *Ambroſe*, *Perfecta eſt ætas, ubi perfecta eſt virtus:* Age is perfect in him where vertue is perfect. The Grand Enemy of mankind had not ſo much as a ſowre looke, but entertained willingly; Thus he ſlept in his bed, thus he reſts from his labour: He dyed not the death of the ungodly, he dyed not as *a foole dyed*. I am againſt poſitive determinations concerning the felicitie of the beſt, or miſery of the worſt of Men: But would I deſire to draw out a Copy of my latter end, in a wiſh I would ſay;

Let me dye the death of this righteous Man, and let my latter end be like his.

And now take time to ſpell what you have loſt;

The Kingdome hath loſt a faithfull Servant.
The King a gallant Loyall Subject.
The Parliament a Zealous Member.
The Church a faithfull Advocate.
This Countrey a choice Patriot.
His Family a wiſe and prudent Governour.
His Lady hath loſt a loving Husband.

His

His Child a tender Father.
His Servants an Indulgent Maſter.
The Poore a bountifull Benefactor.
All that knew him a faithfull Friend.

And ſhall wee bring up the reare? O how much have thoſe loſt that are faithfull at Gods Alter? Our fixed Starre is fallen! And alas! How few are they to the multitude of wandring Starres in our Ages? Many yeares hence will make us better underſtand the ſorrowes of this day then all my Rhetorick can doe. Who can beare the burthen of ſorrow is caſt upon us? I will conclude with Saint *Ambroſe*, let us not grieve; *Quod talem amiſimus gaudeamus, potius quod talem habuimus:* That we have loſt ſuch a one, but let us rejoyce we had ſuch a one to looſe: And as he concludes his Oration upon his Brothers death, ſo ſhall I conclude mine (changing the number)

Ferre poſſumus, Si cito cogamur exolvere:
We could beare his death if we might quickly follow him.

And againe, *Talibus perfunctum virtutibus deſiderio potius quam dolore flebimus:* Wee will rather weep with deſire, then teares for one dying, clothed with ſo many vertues.

And for you that are Mourners,

Give me leave to ſay to you, as Saint *Auguſtine* ſaid to an *Italian* Widow once: You muſt not thinke your ſelves deſolate if you have Chriſt preſent with you by faith in your hearts, nor muſt you ſo mourne as the Nations without hope; when as Chriſtians, grounding their faith upon a ſtedfaſt promiſe, hope to follow to that life, to which their departed friends are gone before. Where, by how much they ſhall be more perfectly knowne to us, by ſo much they ſhall be more deare and lovely, without feare of loſing.

Non te deſolatam putare debes cui in interiore homine habeas præſentem Chriſtum per fidem in corde tuo, aut ſic te contriſtari oportet. Quemadmodum Gentes quæ ſpem non habent cum veraciſſimâ promiſſione ſperemus nos de hâc vitâ unde migraturi quoſdam noſtros migrantes non amiſimus ſed præmiſimus ad eam vitam eſſe venturos ubi nobis exunt, quanto notiores tanto ubiq; chariores, & ſine timore ullius diſceſſionis amabiles. Aug. T. ep. 6.

Tu qui consolari ejus laude desideras; Ita vive ut ubi ipse est esse merearis. T. ep. 121.

And what the same Father said to a wicked man, desiring the Father to comfort him with the praises of his dead wife, I shall conclude with to you: If you would be comforted with the praises of this your and our dead Friend, so live, that you may deserve to be where he is.

FINIS.